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innovator. Rather, he has taught the peril of innovation. He has attached his name to a single method, to a particular system. He has not even freshened the formulæ of traditional orthodoxy by personal and original insight into the great Christian doctrines. Essentially conservative, he has given himself to calling back the theology of his time, which had wandered into the dangerous paths of an excessive subjectivism, to the objective and scriptural method of the elder reformers." Accordingly, the work is an able reflection of the polemics and tenets of the orthodoxy of the Reformed church of French Protestantism.—GEORGE B. FOSTER

*Religion und Christentum.* Von Dr. Paul Ewald. (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1898; pp. 39; M. 0.75.) After an extended examination and criticism of various definitions of religion the author submits his own: that religion is man's affirmation of the supersensuous, and that such affirmation has a potent influence upon his conduct. He maintains that Christianity meets man's requirements fully, that it is not one religion among many, but is the ideal religion founded upon a supernatural divine revelation. The treatment of the subject is technical rather than popular.—A. J. RAMAKER.

*Wesen und Wirkung der Taufgnade.* Von Dr. Hermann Cremer. (Gütersloh: Druck und Verlag von C. Bertelsmann, 1899; pp. 20; M. 0.30.) The tract is a defense and explanation of baptismal regeneration, or rather baptismal grace and forgiveness. The divinely instituted symbol must convey what it symbolizes, the washing away of sins. The author says, if we understand him correctly, that regeneration consists in forgiveness rather than the impartation of the power of a new life. Children need baptism because their human nature is sinful. The fact that they show no signs of faith need not deter, for there is a difference between faith before and faith after baptism. The tract is popular in character, probably intended to allay the feeling that infant baptism is useless.—*Erkennen und Schauen Gottes.* Beitrag zu einer neuen Erkenntnislehre für Theologen und Nichttheologen. Von L. Weis. (Berlin: C. A. Schwetschke und Sohn, 1898; pp. xv + 230; M. 3.) (= Heft 4 and 5 of "Beiträge zum Kampf um die Weltanschauung.") The author is not a theologian, but a scientist, who has published a text-book on mineralogy and chemistry. He is impressed with the conviction that the contrast between rich and poor in regard to material goods is paralleled by a similar contrast in regard to the

higher, spiritual goods. The intellectual aristocracy claims philosophy as its heritage, and leaves religion to the ignorant, to women and children. The author desires to show that the God of Christianity is the only God for philosopher and laborer, and that there is no divorce between philosophy and religion. There is a great deal of interesting matter in the book, but one has the impression that on its religious side it is the work of an amateur.—WALTER RAUSCHENBUSCH.

*Visions of Sin.* By James Hope Moulton, Senior Classical Master in the Leys School. (London: Charles H. Kelly, 1898; pp. 227; 2s.) This booklet is an admirable example of the ability of a cultivated historical imagination to make effective moral use of biographical material. With a true historical method the author lays hold upon and exhibits those fatal defects and biases in the characters of Achan, Saul, Judas, Caiaphas, Herod Antipas, and Pilate, which led to their final and complete undoing. The two poems appended, however, add neither to the value of the book nor to the writer's reputation (p. 73).—HENRY TODD DEWOLFE.

*Kompendium der theologischen Ethik.* Von D. Chr. Ernst Luthardt. Zweite verbesserte Auflage. (Leipzig: Dörffling & Francke, 1898; pp. viii + 382; M. 7.) This work, which first appeared in 1896 and now again in a second edition, was written as a companion to the author's well-known *Kompendium der Dogmatik*. This book being a second edition, it is only necessary here to call attention to its merits. The book is characterized by fulness and lucidity of treatment; clearness of analysis; thorough familiarity with the history of ethics, both Greek and Christian; biblical learning, deeply colored, indeed, by Lutheran orthodoxy; and a mature Christian spirit. Each section is in general made up of three parts: a full bibliography of the subject; a brief statement of the writer's own position; quotations from and references to classical authors, the Scriptures, and the writers of various periods, from the earliest down to the present. It is this vast mine of historical reference that constitutes the principal value of the work. The new edition may be confidently expected to serve that practical end for which the first was prepared. Its value would have been enhanced for English and American students if the bibliographical references to modern writers had not been so almost exclusively confined to German writers.—F. C. FRENCH.

*Un Catholicisme Américain.* Par A.-J. Delattre, S. J. (Namur: Auguste Godenne, imprimeur-éditeur, 1898; pp. xv + 184.) In this